From Political Philosophy to Theology:
The Groupal Genius of Anwar Frangi

By

Disciples of Prof. Anwar Frangi

Abstract
This article introduces the thought of Anwar Frangi, a contemporary Lebanese philosopher whose work radically reconfigures the foundations of political philosophy, theology, law, and criminal science. Frangi's major contributions, namely, Criminal Creology, Democracy of History, Groupal Religion, and Creocracy, form a coherent and interconnected intellectual system. In Criminal Creology, Frangi demonstrates the structural equivalency between creative and criminal acts, offering a new universal model for criminal science. Democracy of History proposes that the legitimacy of political governance be measured by a community's participation in the development of Thought. Groupal Religion responds to the decline of human activities by proposing a third form of association beyond individualism and communalism: The Groupal association. Creocracy, finally, is a new political regime grounded in creative activity rather than the person, and offers a viable model for plural societies such as Lebanon. The article also applies Frangi's ideas to Lebanon's constitutional system.

A. Introduction

Anwar Frangi is one of the most insightful and original thinkers among contemporary philosophers. His work is laying the foundation for future developments in philosophy, theology, ethics, politics, law, criminology, and other fields still waiting to be fully explored.

Born in 1959 in Hrajel, a small village in Mount Lebanon, Frangi was educated by the French Lazarists and Jesuits at Saint-Joseph College in Antoura (Keserwan). He later pursued studies at the Lebanese University, the University of Poitiers in France, the American University in Washington, D.C., and Harvard University in Massachusetts (USA). His early contributions already spanned a wide range of disciplines, foreshadowing his emergence as one of the most influential and multidimensional thinkers of his generation.

Unlike his philosophical predecessors—some of whom focused on the human being in general (such as Socrates and Aristotle), others on communities (such as Plato and Rousseau), or universal history (such as Ibn Khaldun and Hegel)—Frangi centers his philosophy on the "structure of the human act itself", and on the concept of the "group" (which he defines as "a pure activity") as the primary unit of understanding. He departs from traditional notions of the individual, the individual association and the community, asserting that the human act precedes the human being [(1)], and that its structure must be carefully studied and understood. This radical reorientation allowed Frangi to make groundbreaking contributions across theology, philosophy, criminology, and political theory. His major works, namely, *Criminal Creology*, *Democracy of History*, *Groupal Religion*, *Creocracy*, and *Intranatiology*, stand as

[1] A. Frangi, *Introduction à la créologie criminelle*, Editions Universitaires Européennes (EUE), Saarbrücken, Allemagne, 2015 [1983], parag.4, at p.5. ISBN:978-3-8416-7354-1.

foundational pillars for the future of philosophy, law, theology, political philosophy, and criminal sciences.

Historical and Intellectual Context.

Frangi's intellectual journey began early. At the age of 21–22, while at the University of Poitiers in France, he laid the groundwork for a new science: Criminal Creology (*Introduction à la créologie criminelle*).

After completing his Ph.D. in Criminal Law and Criminal Sciences at Poitiers, he pursued further philosophical studies at the same university. In 1987, he traveled to the United States, continuing his research at the American University Washington College of Law (1990–1992) and later at Harvard Law School (1994–1997). During this time, he developed pioneering ideas in theology, political philosophy, and systematic reasoning, producing works such as "A New Interpretation of the Mission of Lord Jesus [(2)], "L'approche individu-groupe: une approche libérale de l'esprit" [(3)], "Democracy of History", and "The Multi-Legal-and-Non-Legal Method" [(4)].

In 1997, Frangi returned to Lebanon. Since then, he has taught more than 45 courses at various universities, including the Lebanese University, the Holy Spirit University of Kaslik (USEK), Sagesse University, and the Lebanese University Institute of Social Sciences. His teaching spans fields such as law, political science, sociology, and the humanities. He currently teaches at the Faculty of Law at Sagesse University in Beirut.

Frangi's ideas position him as a foundational figure in modern intellectual history—especially in theology, philosophy, criminology, and political theory.

B. Overview of Frangi's Main Works

1. Criminal Creology

Criminal Creology marked a revolutionary shift in criminology [(5)]. Whereas existing disciplines approached crime from the outside (*ad extra*), through criminal psychology, sociology, psychiatry, biology, environment, and geography, Frangi turned inward (*ad intra*), analyzing crime within the

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[2] A. Frangi, "The Individual-Group Approach under the New Testament: A New Interpretation of the Mission of Lord Jesus," *Colloque national et international: Dieu et le droit à la différence (20-22 octobre 2005)*, vendredi, 21 octobre 2005, Université Saint-Esprit de Kaslik (USEK), Liban.
http://www.giornaledifilosofia.net/public/eventi/Programme.pdf

[3] *Free Law Journal*, vol.2, no.3, 18 July 2006, p.69.
https://www.freeworldpublishing.com/Files/Free_Law_JournalV2N318July2006sm.pdf

[4] https://heinonline.org/HOL/LandingPage?handle=hein.journals/capulr22&div=47&id=&page=

[5] Petra Hannah, "Anwar Frangi's Criminal Creology: The Revolution of Criminal Sciences" [printed in Arabic], *Al Anwar* [daily newspaper], 31 January 2008, p.19; 7 February 2008, p.19; Wikibin, http://www.wikibin.org/articles/criminal-creology.html ; Tharaa Amro, "The Role of Penal Doctrines in the Development of Criminal Law: From Classical to Positivist then Creologic Schools", LLM Thesis [printed in Arabic], Sagesse University Faculty of Law, Beirut, 2023.

structure of the human act itself. He argued that external approaches led to incoherence and instability in understanding crime, whereas his inward analysis restored coherence and accountability.

Also, Frangi was asked by the Holy Spirit University of Kaslik (USEK) to teach a course on criminal creology in the Master of Criminology Program at the Faculty of Law (USEK). He taught it for 3 years from 2014 to 2017, then he left USEK. The course remained in the curriculum when he left.

The primary principle of Criminal Creology is the equivalency of criminal activity and creative activity within the same movement of human act. Frangi encapsulates this insight in an elegant theoretical expression, one that reveals the deep connection between creation and transgression within the same human act:

Creative Activity = Criminal Activity + Effort to Realize It
CA = ClA + E, and therefore:
ClA = CA - E
Creation = Transgression + Effort to Realize It
C = T + E, and therefore:
T = C - E
In essence, creation always contains within it the seeds of transgression, and vice versa. There is no human act that is not both creation and transgression at the same time.

2. Democracy of History [6]

Frangi proposes a new form of democracy rooted not in religious or demographic representation, but in a community's participation in the evolution of thought. "Democracy of History" is based on a powerful foundational tenet:

> ***"A community's right to participate in governance is proportional to its contribution to the development of thought."***

where "thought" includes not only theoretical ideas but all human activities across disciplines, and ways of life.

Frangi's work in this area is foundational and philosophical. He raises essential questions: Is it viable to grant communities political participation based on their contributions to thought? How can such participation be measured? And perhaps most importantly, does the world today need an entirely new model of governance?

3. Groupal Religion [7]

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[6] A. Frangi, "Democracy of History", *Annales de philosophie et des sciences humaines*, N° 20 (2005), pp. 141-162. [published by the Holy Spirit University (USEK), Lebanon]; A. Frangi, "Democracy of History", *Free Law Journal*, Vol.1, No.1, 18 July 2005, p.7 (Budapest, Hungary). https://www.freeworldpublishing.com/FreeLawJournal.html

[7] A. Frangi, *La Religion Groupale: pour le salut de l'Humanité*, Editions Universitaires Européennes, Saarbrücken, Allemagne, 2013. ISBN: 978-613-1-58084-0.

What is it?
Frangi's Groupal Religion opens with a critical observation: *"Human activities are at risk of extinction"*. Frangi argues that this is evident in their steady decline in number [(8)].

To address this, he proposes a bold intellectual move, mapping all human activities through the lens of political regimes. He reasons that if each political regime governs specific types of activities, then collectively, all political regimes govern the totality of human activity.

Frangi based himself on the six traditional political regimes:

- Regimes of one: monarchy and dictatorship
- Regimes of some: aristocracy and oligarchy
- Regimes of many: democracy and anarchy (or mobocracy)

Robert Michels[(9)] states that democracy tends toward oligarchy due to technology and specialization. Frangi notes that actually, not only democracy but all political regimes ultimately tend toward oligarchy, and not due to technology and specialization, but because they are all fundamentally grounded in the notion of the "person". This leads to what Frangi calls "persona-petrification" (petra-persona-facere), i.e., a hardening or fossilization of human activity around the person as a unit.

Since there are six political regimes, and are all reduced to oligarchy, Frangi concludes that only one-sixth of human activities are actively practiced under the current political regime structure; hence, humanity is progressively losing its activities.

Why is this happening?
Frangi attributes the problem to the forms of human association today: individual associations and communal associations, which resemble patterns seen in the animal world more than uniquely human behavior [(10)].

What should be done?
Frangi proposes a solution rooted in human uniqueness: the formation of "groupal" associations. Unlike individual or communal associations, the group, as he defines it, is a purely human phenomenon. Groupal associations are the key to preserving and reviving human activities [(11)].

4. Creocracy

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[8] *Ibid.* Chap.1, pp. 3-5.

[9] R. Michels, *Les partis politiques: Essai sur les tendances oligarchiques des démocraties*, traduit pas S. Jankélévitch, Paris, Flammarion, 1914, at for example, chap.2, p.8: "S'il est vrai que [le système démocratique] limite l'extension du principle de la délégation, il n'offre en revanche aucune garantie contre la formation d'un état-major oligarchique." p.12: "[…] les organisations ouvrières seront obligés de renoncer à l'exclusivisme prolétarien et de donner la préférence à des individus munis d'une instruction supérieure: économique, juridique, technique, commerciale."

[10] A. Frangi, *La Religion Groupale: pour le salut de l'Humanité*, Editions Universitaires Européennes, Saarbrücken, Allemagne, Chap.2, pp. 6-8.

[11] *Ibid.* Chap.3, pp.9-32.

Derived from *creo* (Latin: "to create") and *kratos* (Greek: "rule"), Frangi's Creocracy is the rule of creative activities. It is the first political regime in history that abandons the notion of the "person" as its foundation. In a creocratic system, citizens choose the activities to govern, and do not vote for persons.

These activities may number in the hundreds or thousands. Citizens are grouped according to the activities they choose to govern. For example, if the active population (ages 15–85) selects 100 activities, then the population is divided into 100 governing groups, each responsible for one activity, rotating governance over time.

Some groupal activities are "experienced" directly, others are lived. This duality is central to Frangi's model, and is explored in detail in the third chapter of *Creocracy* [(12)].

5. Interconnection of Ideas

Frangi's core ideas are not isolated. They form a coherent intellectual system.

Creocracy & Democracy of History
Creocracy includes a "civil" dimension, in which entities such as individuals, individual associations, and communities can contribute to the civic part of the creocratic society *if* their activities are deemed a contribution to thought. In this way, Frangi expands *Democracy of History* by integrating it into the structure of *Creocracy*.

Creocracy & Groupal Religion
Creocracy also responds to the crisis identified in *Groupal Religion*. Frangi warns that as long as political regimes are grounded in the notion of the person, human activities will continue to decline. The only viable path forward, he insists, is to change the "nature" of political regimes, not just replace one regime with another, but transform the very philosophical foundation on which they rest. He states [(13)]:

> *The inevitable solution: change the 'nature' of the political regime, not adopt a new one. Because the shrinking of human activities would only continue to increase as long as the political regimes governing them share the same nature. Yet, all six political regimes are based on the notion of the person and ultimately reduce to a single one—the oligarchic regime. Thus, whether new or not, any political regime founded on the notion of the person will be reduced to an oligarchic regime, thereby further increasing the shrinking of human activities.*

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[12] A. Frangi, *Creocracy: A Project of State for a Groupal Humanness Experience* [printed in Arabic], Arab Printing Press [APP], Beirut, 2008, Chapter 3: "The Organization of Groupal Government", pp. 35-52. Legal Deposit: 7341.

[13] A. Frangi, *La Religion Groupale: pour le salut de l'Humanité*, Editions Universitaires Européennes, Saarbrücken, Allemagne [ISBN: 978-613-1-58084-0]. In chap.1, p.5, footnote 2: "La solution qui s'impose: changer la "nature" du régime politique, pas en adopter un nouveau. Car le rétrécissement des activités humaines ne cesserait d'augmenter tant que les régimes politiques qui les gouvernent participent de la même nature. Or les six régimes politiques se basent sur la notion de personne, et se réduisent à un seul, le régime oligarchique. Ainsi, nouveau ou pas, tout régime politique se basant sur la notion de personne sera réduit au régime oligarchique, augmentant ainsi le rétrécissement des activités humaines."

C. Application of Frangi's Ideas to Lebanese Society

In his teachings, Professor Frangi has consistently raised a critical issue within the Lebanese Constitution and proposed his core ideas as potential solutions. He addresses this constitutional dilemma—and the corresponding remedies—in his book *Introduction to Civic Law*, which he currently teaches at the Sagesse University Faculty of Law [(14)].

1. The Lebanese Constitutional Issue

Frangi writes [(15)]:
"Clause B of the Lebanese Constitution's preamble states that:
'Lebanon is a founding and active member of the United Nations Organization and abides by its covenants and by the Universal Declaration of Human Rights. The Government shall embody these principles in all fields and areas without exception.'

Normally, the preamble of a constitution is not binding upon the state. However, the Lebanese Constitutional Council has considered the preamble to be an integral part of the Constitution, thus rendering it binding. This means it must now be treated with the same force as any other article of the Constitution [(16)].

Clause C of the preamble declares Lebanon to be a parliamentary democratic republic, based on 'respect for public liberties, especially the freedom of opinion and belief, as well as respect for social justice and equality of rights and duties among all citizens without discrimination.'

At first glance, this seems consistent with Article 18 of the International Covenant on Civil and Political Rights (ICCPR) of 1966, ratified by Lebanon in 1972, which affirms the right 'to have or to adopt a religion or belief of one's choice.'

However, a deeper analysis reveals a conflict. Article 18 of the ICCPR includes the right not to believe in God, whereas Clause C of Lebanon's preamble implicitly restricts freedom of belief to belief in God. This becomes evident when examining Article 473 of the Lebanese Penal Code, which prescribes a maximum one-year prison sentence for anyone convicted of publicly blaspheming God.

Furthermore, Lebanese civil and political rights—such as marriage, divorce, inheritance, and even eligibility to govern—are mediated by religious affiliation. A Lebanese citizen who chooses not to belong to any religious community may effectively lose access to these rights. Thus, the so-called 'absolute' freedom of belief becomes conditional upon belonging to a religious group.

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[14] A. Frangi, *Introduction to Civic Law*, 2 vols., 1250 pages [printed in English], Arab Printing Press, Beirut, 2024 [2015]. Legal Deposit n° 7344.

[15] *Ibid*. at para. 199.

[16] Constitutional Council, decision n° 2/99, 24/11/1999, concerning Law n° 140/99 of 27/10/1999 Relating to the Protection of the Right to Secrecy of Communications Carried Out by all Means of Communication, Official Gazette, n° 57, 2/12/1999, 3375, at p. 3378: "[t]he preamble of the Constitution is deemed an integrative part thereof and has a constitutional value equal to the provisions of the Constitution."

Historically, under the Sultanate, religious minorities (specifically Christians and Jews) were permitted to practice their religion in exchange for a tax (jizya) and were subject to movement restrictions. Compared to that era, Lebanon's Constitution offers a broader scope of religious freedom, but it still remains conditional—now not on the payment of a tax, but on belief in God.

Consequently, Clause C of the preamble conflicts with Article 18 of the ICCPR. The former is based on the notion of 'community,' while the latter is founded on the notion of the 'individual.' These two perspectives are incompatible. The pressing question is: How can this conflict be resolved?"

2. Solutions to the Lebanese Constitutional Issue

Frangi integrates three of his major philosophical and political frameworks into his proposed solutions:

a. Democracy of History [(17)].
b. Groupal Religion (especially the Theory of the Group in Chapter 3) [(18)].
c. Creocracy: A New Project of State [(19)].

a. *Democracy of History*
Frangi offers a solution that preserves Lebanon's community-based structure while proposing a new type of democracy, one that shifts the right to governance from religious affiliation to a community's participation in the development of thought. This framework remains rooted in the communal nature of Lebanese society but redefines legitimacy based on creative and intellectual contribution rather than religious identity.

b. *Groupal Religion and the Theory of the Group*
The second and third solutions, namely, *Groupal Religion* and *Creocracy,* seek to transform the very foundation of Lebanese society by redefining what constitutes "the people."

In political theory, there is a long-standing tension between two views:
- Some define *the people* as a collection of communities, often minimizing individual rights.
- Others define *the people* solely as individuals, neglecting the importance of community bonds. [Petra's commentaries on Frangi's Understanding of the the 'People', …]

In Lebanon, this tension is especially pronounced. A citizen who does not belong to any religious community may lose fundamental rights, since these are exercised communally, not individually. Yet, models focused only on individual rights often fail to protect communal identities and can lead to fragmentation into separatist cantons.

Frangi's solution, developed in *Groupal Religion* (especially Chapter 3) and *Creocracy*, bridges this divide. His Theory of the Group introduces a third, purely human form of association that transcends both

[17] A. Frangi, *Introduction to Civic Law*, 2 vols., 1250 pages [printed in English], Arab Printing Press, Beirut, 2024 [2015], para. 228-289.

[18] *Ibid*. at para. 290-378.

[19] *Ibid.* at para. 379-453.

individualism and communalism. Groupal associations are not bound by identity or history, but by creative activity.

c. *Creocracy: A New State Model*

Frangi's *Creocracy* (subtitled *A New Project of State for a Groupal Humanness Experience*) builds on the Theory of the Group and redefines governance itself. Rather than resting on the concept of the person, it is founded on creative activity, making it a model capable of including individuals, individual associations, communities, and new groupal formations.

D. Conclusion: Interconnecting Criminal Creology, Democracy of History, and Creocracy

At the heart of both *Creocracy* and *Democracy of History* lies a single unifying principle: creative activity.

- *Creocracy* is the first political system in history founded on the concept of creative activity rather than on the person.
- *Democracy of History* is the first democracy in history founded on the principle that communities should participate in governance in proportion to their contribution to Thought.
- *Criminal Creology*, however, goes even deeper: its scope is universal. it is the first criminal science that studies the equivalency of creation and transgression within the same human act.

Frangi then asks: *How does this universal principle of Criminal Creology apply to political models like Creocracy and Democracy of History?*

The answer is as profound as the question itself, and perhaps lies in the very heart of Frangi's philosophical revolution: to understand humanity not only as beings who act, but as beings who create, and transgress, in order to be.